

A
 REVIEW
 OF THE
 STATE
 OF THE
 BRITISH NATION.

Thursday, September 23. 1708.

I Am a little broke off here from the Thread of publick Affairs, to give you 2 Instances of generous Honesty in the World, a Thing so scarce in our Part of the World, that I must be excus'd to tell you, I think my self bound to pay the Acknowledgment, without Respect to the Person, Perswasion or Opinion of the Person concern'd.

Nor shall I scruple to own, that the Person, one of these Stories relates to, being a *Papist*, is no Manner of Objection to me, why I should not acknowledge an Action done by him, that merits both Admiration and Imitation; but I make this short Argument from it—If he being a *Papist* has done an Action, which thou O *Protestant* canst not boast of, let that Religion thou professest, and which thou so much boasts

of, be shown, by imitating the like Honesty; for let our Pretences to Religion be what they will, tho' Honesty is not Religion, yet there can be no Religion without it; and if a *Papist* here shall shame a *Protestant*, I cannot help it—I never offer'd to say, a *Papist* could not be an honest Man; I think, both *Papist* and profess'd *Jacobite* to be much better than a Revolution Oath-taking *Jacobite*, who against his Principles takes the Oaths, and abjures his Friends, and then against his Oaths pursues his Principles, and betrays his Country; but that by the by, as to his Honesty in Politicks——We are now upon another Sort of Honesty, and my two Instances are remarkable enough.

I had for two Years together, as was to be seen in the Course of these Papers, a considerable Sum of Money committed to my Care by a Gentleman, who, tho' he trusted me with his Money, never would venture to trust me with his Name, nor to this Day have I the least Guess or Room to imagine, who the Person is from whom I receiv'd it.

The Directions I receiv'd, in order to the Disposal of his Money, was to distribute it in Charity to such poor Families, who being decay'd and reduced, numerous in Children, and in Want of Subsistence, or otherwise being in Distress, appear'd to be real Objects of Charity and Compassion. This Man of generous and true Christian Charity was so far from letting his Right-Hand know what his Left-Hand did, that he not only would not tell me his Name, but would never receive or order any Body else to receive for him, or direct me how to send to him an Account how I had distributed his said Money, tho' in Print I solicited him to do it.

Whether my Absence from England has obstructed the Continuance of his Charity or not, I know not, I hope, it has only caused it to run in some other Channel—However as I acted his faithful Almoner in the Case, and not only disburs'd every Penny of his Money, and more too, which his generous Example led others to joyn to it; so, I think my self bound to acquaint the World and this Gentleman of one Consequence of his Charity, which may be seen in the following Letter.

S I R,

ABout three Years since, being reduc'd to great Misery, and even so low as to want Necessaries, both to my self and wretched Family, I receiv'd from your kind Hands, by the Recommendation of your late Father, the Sum of 30 s. as a Part of some Money, which a charitable unknown Gentleman had given

you, in Charge to distribute among such poor decay'd Families as mine then was—I think my self oblig'd to acknowledge to you, that it was then a very great Relief to me, and particularly to my Spirits, which were quite dejected and cast down under my Afflictions: But this is not all, it has pleas'd GOD since that to change my Circumstances, and to bring me, by Steps too long to trouble you with, to a very plentiful Condition; and therefore in Remembrance of the Gift I had of that good Person unknown by your Means, I have herewith return'd it to you doubled, the Money to be dispos'd of, as the same charitable Person shall appoint you; and in Default of his giving you any Directions, to the same Uses which he directed you to dispose the former Sums to, of which this was a Part.

I am

Your most humble Servant.

A. O.

This is not a very common Principle of this Age, and therefore however small the Charity was, the Return made favours of a true Spirit, both of Honesty and Generosity, and I thought my self oblig'd to publish something of it for two Reasons.

1. To encourage the Imitation both of the Charity and of the Return; both which merit our utmost Acknowledgment.
2. To give this Notice to the Gentleman from whom this Charity came, that if he pleases, he may signify to me, how he desires, I shall dispose of the little increas'd Bank now left in my Hands, and which I shall think my self oblig'd to keep in my Hands, till I hear farther from him.

The other Instance shall follow in our next.

M I S-

MISCELLANEA.

I Have in this Paper gone thro' the Matters of Fact in the Affair of the *Episcopal* Clergy in *Scotland*; I have impartially and without any Reflections on either Hand set down the Proceedings on either side, the Libel, or Indictment, and the Answers, general and particular, with the Result of the said Proceedings, and the Magistrates Resolution or Sentence; Upon the whole, I am now to tell you, that in some particular Counties where the like Liberty of *Jacobite* Conventicles had been made use of, the like Orders of Proceedings have been directed, tho' not with the same Justice executed, and I am willing to give you as full an Account of the Proceedings on this Occasion in every Place as I can, that from the Matter of Fact a true Light may be had; and all that can be alledg'd against the Governments Proceedings, may first be collected, that the Enemy, who covet most to quarrel at these Things, in *England* I mean, may not want full Scope, and all the Materials possible, and they shall receive their due and full Consideration afterward, I hope to Satisfaction.

You are then to understand, that there being private Meetings of the *Non-Jurant* or *Episcopal* Party set up in several other Parts of the Kingdom, and particularly at *Dalkeith*, the like Proceedings have been directed to the proper Officers for the suppressing the same; and because the Libel against this particular Meeting at *Dalkeith* insists very much upon the Laws in Force, requiring the Ministers to pray for the Sovereign *Nominatim*, which the Gentlemen alledg'd they were not oblig'd to; therefore I shall give you in my next the exact Copy of the said Libel, and shall then speak to the whole, and hope, when this Affair is finish'd, it may serve for a little History of the so much fam'd Persecution in *Scotland*, and of which so much Noise has been made.

It is no doubt true, these Gentlemen have been deposed as *Episcopal*, and per-

haps our Gentlemen in *England* will call that Persecution; there is no question but as *Episcopal*, they dissent from the Established Church, and ever will do so—But the Question before us, as I conceive it, is whether, as *Episcopal*, their Meetings have been shut up, and they have been forbid to preach, hindred to exercise their Ministerial Function, and clapt up into Prison, or no? If this be not prov'd, it will seem to me very hard to prove, they are persecuted for Dissenting from the Church—If it only amounts to this, that they are proceeded against for Disaffection to the Government, refusing to take the Oaths which the Law enjoys, that is in short, refusing to acknowledge the QUEEN, or to pray for her in their publick Service, which both the Law of God enjoyns; let any Church of *England* Man call this Persecution at his Peril; if he does, he ought to be indicted for a Plot against the Church of *England*, endeavouring by oblique Trains, Parallels and Circumlocutions, to bring her in as of persecuting Principles, and guilty of Cruelty and unchristian Usage to her *Non-Jurant Jacobite* Clergy, whom she has treated in a far worse Manner, than the *Episcopal* Clergy in *Scotland* are treated; and this Thought I humbly recommend to our two *Northern* Prelates next Neighbours to *Scotland*, and particularly to the Clergy of *D——m*, who have lately made such a mighty Clamour upon the *English Dissenters*, for, as they call it, the Cruelty of the *Presbyterians* in *Scotland* to the Dissenting Clergy there.

In our next we shall present you with a Draught of her Majesty's Letter, from which this Liberty was taken by the *Episcopal* Ministers in *Scotland*; and with the Libel above-mention'd; and tho' these Things may pall the Fancy of those People, who look for a constant Diversion in these Papers, they must bear with the Disappointment, in Behalf of those that are enquiring after Truth, and want an exact History of these Matters.

A D V E R